دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الْجُزْءُ الثَّالِثُ

Book 3

الدكتور ف. عبد الرحيم

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Annotated Solutions

Lesson 26

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Note:
Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

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(٢٦) اَلدَّرْسُ السَّادِسُ وَالْعِشْرُونَ

The Twenty Sixth Lesson

اَلْمُدَرِّسُ : يَاعَمَّارُ، هَذَا هُوَ الْكُتَيِّبُ الَّذِي أُرِيدُ تَرْجَمَتَهُ إِلَى اللُّغَةِ الْفَرَنْسِيَّةِ. أَتَسْتَطِيعُ أَنْ تُتَرْجِمَهُ؟

- The Teacher: O'Ammar, this is the booklet that I want its translation to the French language. Are you able to translate it.

عَمَّارٌ : أَسْتَطِيعُ بِعَوْنِ اللهِ. فَقَدْ تَرْجَمْتُ قَبْلَ هَذَا عِدَّةَ كُتُبٍ إِسْلَامِيَّةٍ.

- Ammar: I am able to with the help of Allah. I have translated several Islamic books before this.

اَلْمُدَرِّسُ : أُرِيدُ أَنْ أُوَزِّعَ الْكُتَيِّبَ الْمُتَرْجَمَ عَلَى إِخْوَانٍ حَدِيثِي الْعَهْدِ بِالْإِسْلَامِ.

- TT: I want to distribute the translated booklet to the brothers (who are) new in the covenants of Islam.

عَمَّارٌ : إِذَنْ أُتَرْجِمُهُ فِي أَقْرَبِ وَقْتٍ مُمْكِنٍ إِنْ شَاءَ اللهُ.

- A: In that case, I will translate it in the nearest possible time, if Allah Wills.

اَلْمُدَرِّسُ : يَاعَمَّارُ، إِنَّكَ تُجِيدُ اللُّغَةَ الْفَرَنْسِيَّةَ وَتَتَكَلَّمُهَا كَمَا يَتَكَلَّمُ أَهْلُ فَرَنْسَا. أَفَعِشْتَ فِي فَرَنْسَا؟

- TT: O'Ammar, indeed you are expert in the French language and you speak it like the people of France. So, did you live in France?

عَمَّارٌ : نَعَمْ، إِنِّي وُلِدْتُ وَنَشَأْتُ وَتَرَعْرَعْتُ فِي بَارِيسَ لِأَنَّ أَبِي كَانَ يَعْمَلُ هُنَاكَ. إِنَّهُ بَقِيَ فِي فَرَنْسَا خَمْسَ عَشْرَةَ سَنَةً.

- A: Yes, indeed I was born and raised and grew up in Paris because my father used to work there. Indeed, he remained in France for fifteen years.

اَلْمُدَرِّسُ : هَذَا هُوَ السَّبَبُ... اِقْرَأِ الْآيَاتِ يَاأَحْمَدُ.

- TT: This is the reason... Read the ayahs O'Ahmad.

أَحْمَدُ : (بَعْدَ مَا يَسْتَعِيذُ) ﴿وَإِذْ قَالَ إِبْرَاهِيمُ: رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ: أَوَلَمْ تُؤْمِنْ؟ قَالَ: بَلَى، وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي﴾ [الْبَقَرَةُ/ ٢٦٠].

- Ahmad: (After saying 'I seek refuge') 'And [remember] when Ibrahim said: O' my Lord show me how you give life to the dead. He (Allah) said: And did you not believe? He said: Yes, indeed, but it is for the reassurance/peace of my heart'.

اُذْكُرُوا Remember

❊ ﴿اللهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ. ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللهِ.

#1 نَعْتٌ → بَدَلٌ #2 #3

❊ 'Allah has sent down the best speech, a book of resemblance oft-repeated. the skins shiver of those who fear their Lord. Then their skins and their hearts become soft with the rememberance of Allah.

لَانَ - يَلِينُ

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الْفِعْلُ الرُّبَاعِيُّ | ضَمِيرُ الْفَصْلِ

الْحِجَازِيَّةُ — أَضَلَّ - يُضِلُّ (F IV) — الزَّائِدَةُ

ذَلِكَ هُدَى ٱللَّهِ، يَهْدِي بِهِ مَنْ يَشَاءُ، وَمَنْ يُضْلِلِ ٱللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿ [ٱلزُّمَر/ ٢٣] .

اِسْمُ الْفَاعِلِ هَادِيٌّ

That is the guidance of Allah, He guides with it whom He wills, and whoever Allah let's go astray, for him there is absolutely no guidance.'

اِسْمُ شَرْطٍ

﴿وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ، وَإِذَا ذُكِرَ ٱلَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ﴾ [ٱلزُّمَر/ ٤٥] .

إِذَا الْفُجَائِيَّةُ

'And when Allah is mentioned all by Himself (alone), the hearts feel disgusted of those who do not believe in the Hereafter, and when (are) mentioned those besides Him, suddenly they rejoice.'

(يَدْخُلُ رَجُلٌ وَيُسَلِّمُ) (A man enters and says salam/salutations)

ٱلْمُدَرِّسُ : (بَعْدَ مَا يَرُدُّ التَّحِيَّةَ) يَاإِخْوَانُ، هَذَا هُوَ الْمُرَاقِبُ الْجَدِيدُ. مَنْ كَانَ لَدَيْهِ سُؤَالٌ فَلْيَسْأَلْهُ.

- TT: (After returning the greetings) O'brothers, this is the new supervisor. Whoever has a question, he should ask him.

حَامِدٌ : يَاشَيْخُ، مِنَّا مَنْ يُرِيدُ أَنْ يَشْتَرِكَ فِي مُعَسْكَرِ الْجَامِعَةِ. أَفَيُسَجِّلُ اسْمَهُ لَدَيْكَ الْآنَ؟

- Hamid: O'Sheikh, among us are some who want to participate in the university camp. Should he register his name with you right now?

ٱلْمُرَاقِبُ : نَعَمْ. [هُوَ] هَذَا، وَأُرِيدُ أَنْ أَدُلَّكُمْ عَلَى أَمْرٍ فِيهِ أَجْرٌ إِنْ شَاءَ اللهُ. مِنْ طُلَّابِ الْمَعْهَدِ مَنْ هُمْ بِحَاجَةٍ إِلَى مُسَاعَدَةٍ. فَسَاعِدُوهُمْ مِمَّا آتَاكُمُ اللهُ. مَنْ أَرَادَ أَنْ يُسَاعِدَهُمْ فَلْيَتَّصِلْ بِأَمِينِ صُنْدُوقِ الْبِرِّ.

- The supervisor: Yes, it is this, and I want that I point you to a thing in which there is a lot of reward if Allah wills. Among the students of the institute are the ones who are in need of help. So help them from what Allah has given you. Whoever wants to help them, he should contact the treasurer (secretary of the charity fund/box.

تَرْجَمَ : فِعْلٌ مَاضٍ، مِنْ بَابِ فَعْلَلَ.

تَقْشَعِرُّ : فِعْلٌ مُضَارِعٌ، مِنْ بَابِ افْعَلَلَّ.

مُتَرْجَمٌ : اِسْمُ مَفْعُولٍ، مِنْ بَابِ فَعْلَلَ.

اشْمَأَزَّتْ : فِعْلٌ مَاضٍ، مِنْ بَابِ افْعَلَلَّ.

تَرَعْرَعَ : فِعْلٌ مَاضٍ، مِنْ بَابِ تَفَعْلَلَ.

مُعَسْكَرٌ : اِسْمُ مَكَانٍ، مِنْ بَابِ فَعْلَلَ.

يَطْمَئِنُّ : فِعْلٌ مُضَارِعٌ، مِنْ بَابِ افْعَلَلَّ.

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١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ :

1- Answer the following questions:

(١) لِمَاذَا يُرِيدُ الْمُدَرِّسُ تَرْجَمَةَ الْكُتَيِّبِ؟

(٢) أَيْنَ وُلِدَ عَمَّارٌ؟ وَأَيْنَ تَرَعْرَعَ؟

(٣) كَمْ سَنَةً بَقِيَ أَبُوهُ فِي فَرَنْسَـــا؟

See next page

٢ - اَلْفِعْلُ إِمَّا ثُلَاثِيٌّ وَإِمَّا رُبَاعِيٌّ .

2- The verb is either Thalathi (3-letter) or Rubai (4-letter).

- فَالثُّلَاثِيُّ مَا فِيهِ ثَلَاثَةُ أَحْرُفٍ أَصْلِيَّةٍ ، نَحْوَ: كَتَبَ ، سَلَّمَ ، اِنْكَسَرَ . وَقَدْ دَرَسْتَهُ .

- So the thalathi is the (one) which has three original letters in it, e.g., He wrote, He greeted, He/it was broken. And you have studied them.

- أَمَّا الرُّبَاعِيُّ فَمَا كَانَ فِيهِ أَرْبَعَةُ أَحْرُفٍ أَصْلِيَّةٍ ، وَهُوَ إِمَّا مُجَرَّدٌ ، وَإِمَّا مَزِيدٌ .

- As for the rubai, it is the one which has the four original letters in it, and it can be either pure, or (with) added (letters).

فَالْمُجَرَّدُ لَهُ بَابٌ وَاحِدٌ ، وَزْنُهُ فَعْلَلَ ، نَحْوَ: تَرْجَمَ . بَعْثَرَ . هَرْوَلَ . دَحْرَجَ . فَرْقَعَ . زَلْزَلَ . وَسْوَسَ . قَهْقَهَ .

For the pure (word) it has one form, its pattern is: فَعْلَلَ

e.g.: 1, He translated. 2, It scattered/dispersed. 3, He walked very fast. 4, He rolled over. 5, It cracked or split. 6, It shook or convulsed. 7, He whispered. 8, He laughed loudly.

❊ وَالْمَزِيدُ لَهُ ثَلَاثَةُ أَبْوَابٍ ، وَهِيَ :

❊ And the mazîd (the increased) rubai, it has three forms, and they are:

(١) تَفَعْلَلَ ، نَحْوَ: تَرَعْرَعَ ، تَمَضْمَضَ ، تَدَحْرَجَ .

1, تَفَعْلَلَ, e.g.: To grow up (develop), to gargle or rinse, to roll around.

(٢) اِفْعَلَلَّ ، نَحْوَ: اِطْمَأَنَّ . اِشْمَأَزَّ . اِقْشَعَرَّ .

2, اِفْعَلَلَّ, e.g.: To re-assure, to be disgusted, to tremble/shiver.

(٣) اِفْعَنْلَلَ ، نَحْوَ : اِحْرَنْجَمَ . اِفْرَنْقَعَ .

3, اِفْعَنْلَلَ, e.g.: To gather, to disperse تَجَمَّعَ

❊ اِسْتَخْرِجْ مِنَ الدَّرْسِ الْأَفْعَالَ الرُّبَاعِيَّةَ ، وَمُشْتَقَّاتِهَا ، وَاذْكُرْ بَابَ كُلٍّ وَاحِدٍ مِنْهَا .

❊ Extract from the lesson the verbs of rubai and their derivatives, and mention form of every one of them.

See Underlined in the lesson, and bottom of page 221

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١ - أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَـــةِ : Answer the following questions:

(١) لِمَاذَا يُرِيدُ الْمُدَرِّسُ تَرْجَمَةَ الْكُتَيِّبِ؟

(٢) أَيْنَ وُلِدَ عَمَّارٌ؟ وَأَيْنَ تَرَعْرَعَ؟

(٣) كَمْ سَنَةً بَقِيَ أَبُوهُ فِي فَرَنْسَـــا؟

1, Why did the teacher want to translate the booklet ?

١. لِأَنَّهُ يُرِيدُ أَنْ يُوَزِّعَ الْكُتَيِّبَ الْمُتَرْجَمَ عَلَى إِخْوَانٍ حَدِيثِي الْعَهْدِ بِالْإِسْلَامِ

He wants to distribute the translated booklet to the brothers (who are) new in the covenants of Islam.

2, Where was Ammar born? And where was he raised ?

2. وُلِدَ عَمَّارٌ فِي بَارِيسَ وَتَرَعْرَعَ فِيهَا

Ammar was born in Paris and grew up in it.

3, How many years his father remained in France?

3. بَقِيَ أَبُوهُ فِي فَرَنْسَا خَمْسَ عَشَرَةَ سَنَةً

His father remained in France for fifteen years.

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٣ - تَأَمَّلِ الْأَمْثِلَةَ، ثُمَّ أَكْمِلِ النَّاقِصَ :

3- Ponder over the example, then complete the incomplete (deficient):

The Verbal Noun	اَلْمَصْدَرُ	اَلْمُضَارِعُ	The Present	The Past اَلْمَاضِي
Translation	تَرْجَمَةٌ	يُتَرْجِمُ	To translate	تَرْجَمَ
Scattered / dispersion	بَعْثَرَةٌ	يُبَعْثِرُ	To scatter	بَعْثَرَ
Quick pace, haste	هَرْوَلَةٌ	يُهَرْوِلُ	To jog or walk fast	هَرْوَلَ
Earthquake, shaking	زَلْزَلَةٌ	يُزَلْزِلُ	To shake	زَلْزَلَ
Growth	تَرَعْرُعٌ	يَتَرَعْرَعُ	To grow up	تَرَعْرَعَ
Gargle or rinse	تَمَضْمُضٌ	يَتَمَضْمَضُ	To gargle or rinse	تَمَضْمَضَ
Contentment	اِطْمِئْنَانٌ	يَطْمَئِنُّ	To re-assure	اِطْمَأَنَّ
Disgust	اِشْمِئْزَازٌ	يَشْمَئِزُّ	To be disgusted	اِشْمَأَزَّ
Tremble	اِقْشِعْرَارٌ	يَقْشَعِرُّ	To tremble	اِقْشَعَرَّ
Crowd	اِحْرِنْجَامٌ	يَحْرَنْجِمُ	To gather	اِحْرَنْجَمَ
Dispersion	اِفْرِنْقَاعٌ	يَفْرَنْقِعُ	To disperse	اِفْرَنْقَعَ

٤ - عَيِّنِ الْأَفْعَالَ الرُّبَاعِيَّةَ فِيمَا يَأْتِي، وَاذْكُرْ بَابَ كُلٍّ وَاحِدٍ مِنْهَا :

4- Specify the rubai verbs in the following, and mention the form for everyone of them.

(١) دَخَلَ الطِّفْلُ مَكْتَبِي وَبَعْثَرَ الْكُتُبَ وَالْأَوْرَاقَ . فَعْلَلَ

1) The child entered my office and scattered books and pages/papers.

(٢) دَغْدَغْتُ الطِّفْلَ فَضَحِكَ . فَعْلَلَ

2) I tickled the child and he laughed.

(٣) أَعْطَانِي الطَّبِيبُ دَوَاءً لِلْغَرْغَرَةِ . فَعْلَلَ

3) The doctor gave me a medicine for gargling.

(٤) قَالَ تَعَالَى : ﴿أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ﴾ [ٱلرَّعْدُ/٢٨] . اِفْعَلَلَّ

4) The Exalted said: 'Isn't with the remembrance of Allah, the hearts feel re-assured.'

(٥) وَقَالَ تَعَالَى : ﴿فَمَنْ زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾ [آلِ عِمْرَانَ/١٨٥] . فَعْلَلَ

5) And the Exalted said: 'So whoever is pulled from fire, and is made to enter paradise, he has succeeded.'

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(٦) فِي حَدِيثٍ قُدْسِيٍّ : قَالَ النَّبِيُّ ﷺ : «قَالَ اللهُ تَعَالَى : يَاٱبْنَ آدَمَ ، قُمْ إِلَيَّ

فَعْلَلَ أَمْشِ إِلَيكَ ، وَٱمْشِ إِلَيَّ أُهَرْوِلْ إِلَيْكَ» . (رَوَاهُ الْإِمَامُ أَحْمَدُ) .

تَفَعْلَلَ (٧) عَنْ أَبِي عَبْدِاللهِ الصُّنَابِحِيِّ عَنِ النَّبِيِّ ﷺ قَالَ : «مَنْ تَمَضْمَضَ وَاسْتَنْثَرَ

خَطِيئَةٌ خَرَجَتْ خَطَايَاهُ (Pl) مِنْ أَنْفِهِ وَفَمِهِ» . (رَوَاهُ الْإِمَامُ أَحْمَدُ) .

فَعْلَلَ (٨) عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ : «إِنَّ اللهَ يَقْبَلُ تَوْبَةَ ٱلْعَبْدِ مَا لَمْ يُغَرْغِرْ» .

(رَوَاهُ التِّرْمِذِي وَابْنُ مَاجَةَ وَأَحْمَدُ) .

فَعْلَلَ (٩) لَا بَأْسَ بِالْمَضْمَضَةِ وَالتَّبَرُّدِ لِلصَّائِمِ .

تَفَعْلَلَ (١٠) كَانَ النَّحْوِيُّ عِيسَى بْنُ عُمَرَ الثَّقَفِيُّ يَتَقَعَّرُ فِي كَلَامِهِ . سَقَطَ يَوْماً عَنْ حِمَارِهِ

VIII فَاجْتَمَعَ عَلَيْهِ النَّاسُ . فَقَالَ : مَالَكُمْ تَكَأْكَأْتُمْ عَلَيَّ كَتَكَأْكُئِكُمْ عَلَى ذِي جِنَّةٍ .

إِفْعَنْلَلَ إِفْرَنْقِعُوا عَنِّي . فَقَالَ النَّاسُ : دَعُوهُ فَإِنَّ شَيْطَانَهُ يَتَكَلَّمُ بِالْهِنْدِيَّةِ .

6) In the Hadith Qudsi: The Prophet (PBUH) said: 'Allah The Exalted said: O'son of Adam, stand for me (set out towards me) I will walk towards you, and if you walk towards me, I will run towards you (The Imam Ahmad narrated it).

7) From father of Abdullah Al-Sanabi from The Prophet (PBUH) He said: 'whoever rinses his mouth and nose, his faults will come out from his nose and his mouth.' (The Imam Ahmad narrated it).

8) From son of Umar about The Prophet (PBUH) said: Indeed Allah accepts the repentence of a slave as long as the (death) rattle (sound from the throat)/as long as he breathes his last breath. (Al-Tirmizi and son of Maja and Ahmad narrated it).

9) There is absolutely no problem for the person who is fasting, to rinse (his) mouth and take a cold shower.

10) There was a grammarian Eisa son of Umar of Al-Saqafi (a tribe) who had very coarse voice in his speech. He fell down one day from his donkey so the people gathered around him. He said (asked): What is with you that you are gathering around me like a person who is possessed with a jinn. Disperse/stay away from me. So the people said: Leave him because his devil is speaking in Hindi.

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5- ٥ ـ (هَـذَا هُوَ الْمُـرَاقِبُ الْجَـدِيـدُ) . هُنَا (هُوَ) ضَمِيرُ فَصْلٍ . وَضَمِيرُ الْفَصْلِ ضَمِيرُ رَفْعٍ يُؤْتَي بِهِ لِلْفَصْلِ بَيْنَ مَا هُوَ خَبَرٌ وَمَا هُوَ تَابِعٌ . وَلَا مَحَلَّ لَهُ مِنَ الْإِعْرَابِ .

فَفِي قَوْلِنَا (هَذَا هُوَ الْمُرَاقِبُ الْجَدِيدُ) (ٱلْمُرَاقِبُ) خَبَرٌ. وَإِذَا حَذَفْنَا ضَمِيرُ الْفَصْلِ وَقُلْنَا (هَـذَا الْمُـرَاقِبُ الْجَـدِيـدُ) يَجُوزُ أَنْ يَكُونَ (ٱلْمُرَاقِبُ) بَدَلاً مِنْ (هَذَا) كَأَنَّنَا نُرِيدُ أَنْ نَقُولَ (هَذَا الْمُرَاقِبُ الْجَدِيدُ نَشِيطٌ) . وَكَذَلِكَ فِي قَوْلِنَا (حَامِدٌ هُوَ النَّاجِحُ) (ٱلنَّاجِحُ) خَبَرٌ. وَإِذَا حَذَفْنَا ضَمِيرُ الْفَصْلِ وَقُلْنَا (حَـامِـدٌ النَّاجِحُ) يَجُوزُ أَنْ يَكُونَ (ٱلنَّاجِحُ) نَعْتاً لِـ (حَامِدٍ) .

(This is the new supervisor). Here (هُوَ) is a differentiating pronoun. And the differentiating pronoun is a marfu pronoun, it is brought to differentiate between what is the predicate and what is the follower. And it has absolutely no place in the grammatical analysis.

So in our saying (This is the new supervisor), (the supervisor) is predicate. And if we omit the differentiating pronoun and we say (This new supervisor) it is permissible that (the supervisor) is a substitute of (this) because (if) we want to say (This new supervisor is hardworking). And like that in our saying (Hamid is the successful) (successful) is the predicate. And if we omit the differentiating pronoun and we say (The successful Hamid), it is permissible that (the successful) is an adjective for (Hamid).

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خُذْ =

❊ إِلَيْكَ أَمْثِلَةً أُخْرَى لِضَمِيرِ الْفَصْلِ : ❊ Take some examples of the differentiating pronoun

(أ) ﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ . . .﴾ . A) 'And it is those who are the successful ones'.

(ب) ﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾ . B) 'Indeed the one who hates you is the one who is cut off'.

(جـ) هَذِهِ هِيَ السَّيَّارَةُ . C) This is the car.

1) Extract what is mentioned in the lesson from the differentiating pronoun.

(١) اِسْتَخْرِجْ مَا وَرَدَ فِي الدَّرْسِ مِنْ ضَمَائِرِ الْفَصْلِ . **See Markups in the Lesson**

2) Enter (the) to the predicate in every sentence which follows, and bring the appropriate differentiating noun.

(٢) أَدْخِلْ (اَلْ) عَلَى الْخَبَرِ فِي كُلِّ جُمْلَةٍ مِمَّا يَأْتِي، وَأْتِ بِضَمِيرِ فَصْلٍ مُنَاسِبٍ : (Bring)

(أ) هَذَا بَيْتٌ . (ب) هَؤُلَاءِ نَاجِحُونَ . (جـ) هَذِهِ مَجَلَّةٌ . C) This is هَذِهِ هِيَ الْمَجَلَّةُ the magazine.

(د) أُولَئِكَ رَاسِبَاتٌ . A) This is the house هَذَا هُوَ الْبَيْتُ

B) These are the successful ones. هَؤُلَاءِ هُمُ النَّاجِحُونَ

D) Those are the failing ones. أُولَئِكَ هُنَّ الرَّاسِبَاتُ

٦ - (مِنَّا مَنْ يُرِيدُ . . .) هَذِهِ (مِنْ التَّبْعِيضِيَّةُ) . فَمَعْنَى (مِنَّا) بَعْضُنَا . مِنْ + نَا

6- (Some from us (or some of us) who want ...) This (is the Partitive min). Its meaning (some of us) some of us. Here are other examples: split or divide

إِلَيْكَ أَمْثِلَةً أُخْرَى :

(١) كُلْ مِنْ هَذَا . 1) Eat from it (eat some of it)

(٢) مِنَ الطُّلَّابِ مَنْ يَعْرِفُ الْإِنْكَلِيزِيَّةَ، وَمِنْهُمْ مَنْ يَعْرِفُ الْفَرَنْسِيَّةَ . 2) Among the students are the ones who know the English (language) and among them are the ones who know the French (language).

(٣) قَالَ تَعَالَى : ﴿وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾ [الْبَقَرَةُ/ ٨] . حِجَازِيَّةٌ / تَمِيمِيَّةٌ

3) The Exalted said: 'And among the people are the ones who say we believe in Allah and the Last Day (of Judgement) while they are not believers.

(٤) وَقَوْلُهُ تَعَالَى : ﴿. . . وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ [الْبَقَرَةُ/ ٣] . 4) And saying of the Exalted: '... and for that which We have provided them (for sustenance), they spend'.

(٥) أَنْتَ مِنْ أَحْسَنِ الطُّلَّابِ . 5) You are among (one of) the best students.

مَا الْحِجَازِيَّةُ = يَعْمَلُ مَا لَيْسَ

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٧ - (أَفَعِشْتَ فِي فَرَنْسَا؟) . هَمْزَةُ الْاِسْتِفْهَامِ تَتَقَدَّمُ عَلَى حُرُوفِ الْعَطْفِ، نَحْوَ:

7- Did you live in France? The hamza of interrogation always precedes the particles of conjunction, e.g.:

(١) ﴿أَوَلَمْ يَنْظُرُوا﴾ [الْأَعْرَافُ/١٨٥]

1) 'And have they not looked'

(٢) ﴿أَفَلَمْ يَسِيرُوا﴾ [يُوسُفُ/١٠٩] .

2) 'Have they not travelled'.

(٣) ﴿أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ﴾ [يُونُسُ/٥١] .

3) 'Would you then believe in it when it actually happens.'

وَأَخَوَاتُهَا تَتَأَخَّرُ عَنْ حُرُوفِ الْعَطْفِ، نَحْوَ: ﴿فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾ [الْأَحْقَافُ/٣٥] .

And its (hamza-tul-wasl) sisters will come later after the particle of conjunction, e.g.: 'so, will [anyone] be destroyed except the nation of sinners?'

❊ أَدْخِلْ وَاوَ الْعَطْفِ عَلَى هَاتَيْنِ الْجُمْلَتَيْنِ : ❊

Enter waw of conjuction in the following two sentences:

(١) أَجَاءَ مُدَرِّسُونَ جُدُدٌ؟ (٢) هَلْ هَذَا جَائِزٌ؟

And have the new teachers come? And is this permissable?

٨ - ﴿وَإِذْ قَالَ إِبْرَاهِيمُ﴾ . هُنَا (إِذْ) مَفْعُولٌ بِهِ لِفِعْلٍ مَحْذُوفٍ تَقْدِيرُهُ: اُذْكُرُوا .

اُذْكُرُوا Remember

8- 'And when Ibrahim said'. Here (إِذْ) is an object of the omitted verb: اُذْكُرُوا.
(And, remember when Ibrahim said)

٩ - (مَوْتَى) جَمْعُ مَيِّتٍ . وَهُوَ عَلَى وَزْنِ (فَعْلَى) (غَيْرُ مُنَوَّنٍ لِأَنَّهُ مَمْنُوعٌ مِنَ الصَّرْفِ) .

9- (مَوْتَى) is the plural of مَيِّتٍ. And it is on the pattern of (فَعْلَى) (It does not have a tanween because it is a diptote.

هَاتِ جَمْعَ الْأَسْمَاءِ الْآتِيَةِ عَلَى وَزْنِ (فَعْلَى) :

Give plural of the following nouns on the pattern of (فَعْلَى).

مَرِيضٌ مَرْضَى	قَتِيلٌ قَتْلَى	جَرِيحٌ جَرْحَى	أَسِيرٌ أَسْرَى	صَرِيعٌ صَرْعَى	
أَحْمَقُ حَمْقَى	Murdered person	wounded	Captive	Senseless (epileptic)	
stupid					

١٠ - (رَبِّ أَرِنِي) . هُنَا (رَبِّ) أَصْلُهُ (يَارَبِّي) حُذِفَ مِنْهُ حَرْفُ النِّدَاءِ، وَيَاءُ الْمُتَكَلِّمِ . هَذَا مِثَالٌ لِلْمُنَادَى الْمُضَافِ إِلَى يَاءِ الْمُتَكَلِّمِ .

[يَا] (رَبِّ + ي)

10- My Lord, show me. Here (رَبِّ) its original is (O'my Lord), the particle of calling and the first person pronoun have been omitted from it. This is an example of one who is being called, the muda' with the first pronoun.

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❊ It is permissible for its 'Ya' to be in five approaches, and they are:

❊ يَجُوزُ فِي يَائِهِ خَمْسَةُ أَوْجُهٍ، وَهِيَ :

1) It's (ya's) omission with leaving kasrah, e.g., يَارَبِّ. And it is the most (used).

(١) حَذْفُهَا مَعَ بَقَاءِ الْكَسْرَةِ، نَحْوَ: يَارَبِّ. وَهَذَا هُوَ الْأَكْثَرُ.

2) Presence of 'Ya' (as) sakin, e.g., يَارَبِّي. This is the second most commonly used.

(٢) إِثْبَاتُ الْيَاءِ سَاكِنَةً، نَحْوَ: يَارَبِّي. هَذَا دُونَ الْأَوَّلِ فِي الْكَثْرَةِ.

3) Presence of 'Ya' with a fathah, e.g.: يَارَبِّيَ

(٣) إِثْبَاتُ الْيَاءِ مَفْتُوحَةً، نَحْوَ: يَارَبِّيَ.

4) Turning/changing of 'Ya' into an 'alif', e.g., يَارَبَّا. And it may be followed with 'ha of silence' with the stop, e.g.: يَارَبَّاهْ

(٤) قَلْبُ الْيَاءِ أَلِفاً، نَحْوَ: يَارَبَّا. وَقَدْ تَلْحَقُهَا هَاءُ السَّكْتِ عِنْدَ الْوَقْفِ، نَحْوَ: يَارَبَّاهْ.

5) Turning of 'Ya' into an 'alif', and its ommission, and being without it (alif) with a fatah, e.g., يَارَبَّ. يَارَبَّ.

(٥) قَلْبُ الْيَاءِ أَلِفاً، وَحَذْفُهَا، وَالْاِسْتِغْنَاءُ عَنْهَا بِالْفَتْحَةِ، نَحْوَ: يَارَبَّ.

These aspects are collected / gathered for our saying:

يَجْمَعُ هَذِهِ الْأَوْجُهَ قَوْلُنَا : «رَبِّ، رَبِّي، رَبَّ، رَبَّا، رَبِّي».

11- 'When they start rejoicing'. When a nominal sentence is the jawab shart, it is necessary to connect it with 'Fa' as you learned. And it is permissible to put (Idha of surprise) in place of the 'fa'.

١١ - ﴿إِذَا هُمْ يَسْتَبْشِرُونَ﴾. إِذَا كَانَ جَوَابُ الشَّرْطِ جُمْلَةً اِسْمِيَّةً وَجَبَ اقْتِرَانُهُ بِالْفَاءِ كَمَا عَلِمْتَ. وَيَجُوزُ إِقَامَةُ (إِذَا الْفُجَائِيَّةِ) مَقَامَ الْفَاءِ.

قَرَنَ - يَقْرِنُ
To combine

12- 'And the one whom Allah lets go astray....'

The present jussive tense with sukun and the imperative (verb) fixed on it (sukun) from the mud'af verb, the assimilation and the separation, and removal of idhgham in them, is permissible, e.g.:

١٢ - ﴿وَمَنْ يُضْلِلِ اللَّهُ. . .﴾. الْمُضَارِعُ الْمَجْزُومُ بِالسُّكُونِ وَالْأَمْرُ الْمَبْنِيُّ عَلَيْهِ مِنَ الْفِعْلِ الْمُضَعَّفِ يَجُوزُ فِيهِمَا الْإِدْغَامُ وَالْفَكُّ، نَحْوَ:

① لَمْ يَشُدَّ / لَمْ يَشْدُدْ. ② شُدَّ / اشْدُدْ.

وَفِي التَّنْزِيلِ : ﴿وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي. . .﴾ [طه/٢٧].

① He did not make strong / He did not make strong ② Strengthen / Strengthen

And in the Quran: 'And remove the knot from my tongue....)'

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13- What kind of 'ما' is in (Like the speaking of People of France)

١٣ ـ مَا نَوْعُ (مَـا) فِي (كَمَا يَتَكَلَّمُ أَهْلُ فَرَنْسَا)؟

This is the Ma of Masdariya.

هَذِهِ مَا ٱلْمَصْدَرِيَّةُ

14- What is the singular of ٱلْجُلُودُ

١٤ ـ مَا مُفْرَدُ (الْجُلُـــودِ)؟

(مَا الْاِسْتِفْهَامِ)

ٱلْجِلْدُ Skin

(مَا الْمَوْصُوْلَةِ)

15- Mention the form of every verb that follows:

١٥ ـ اُذْكُرْ بَابَ كُلِّ فِعْلٍ مِمَّا يَأْتِي : اِسْتَنْثَرَ، تَقَعَّرَ، اِسْتَبْشَرَ، لَانَ .

To be soft	To rejoice	To turn away	To put water in nose
بَابُ ضَرَبَ (F I)	اِسْتَفْعَلَ (F X)	تَفَعَّلَ (F V)	اِسْتَفْعَلَ (F X)

16- (As long as he did not breathe his last breath) i.e., the duration of lack of last breath (until the soul is taken out). This is the 'Ma' of Al-masdariya Al-zarfiya. Take other examples:

١٦ ـ (مَا لَمْ يُغَرْغِرْ) أَيْ مُدَّةَ عَدَمِ الْغَرْغَرَةِ . هَذِهِ «مَا» ٱلْمَصْدَرِيَّةُ الظَّرْفِيَّةُ .

خُذْ = هَاكَ أَمْثِلَةً أُخْرَى .

(أ) «سَيَبْقَى الْإِسْلَامُ مَا بَقِيَ الْعَالَمُ» أَيْ مُدَّةَ بَقَاءِ الْعَالَمِ .

(ب) «أَطِيعُونِي مَا أَطَعْتُ اللهَ وَرَسُولَهُ» أَيْ مُدَّةَ إِطَاعَتِي اللهَ وَرَسُولَهُ .

(جـ) «اِجْلِسْ فِي هَذَا الْكُرْسِيِّ مَا لَمْ يَأْتِ صَاحِبُهُ» أَيْ مُدَّةَ عَدَمِ إِتْيَانِ صَاحِبِهِ .

A) (Islam will remain as long as the world exists) i.e., until the duration of the world.

B) (Follow me as long as I follow Allah and His Messenger), i.e., the duration of my following Allah and His Messenger.

C) (Sit on this chair as long as its owner does not come), i.e., the duration of its owner's absence or non-coming.

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The Verb

اَلْفِعْلُ

اَلثُّلَاثِيُّ — The Three-Letter

اَلْمُجَرَّدُ لَهُ سِتَّةُ أَبْوَابٍ — The pure (original) it has six forms.

١ فَعَلَ يَفْعُلُ: كَتَبَ يَكْتُبُ
٢ فَعَلَ يَفْعِلُ: جَلَسَ يَجْلِسُ
٣ فَعَلَ يَفْعَلُ: ذَهَبَ يَذْهَبُ
٤ فَعِلَ يَفْعَلُ: سَمِعَ يَسْمَعُ
٥ فَعُلَ يَفْعُلُ: كَثُرَ يَكْثُرُ
٦ فَعِلَ يَفْعِلُ: وَرِثَ يَرِثُ

اَلْمَزِيدُ لَهُ اثْنَا عَشَرَ بَابًا — The increased/added, it has twelve forms

What is increased in it

- **مَا زِيدَ فِيهِ حَرْفٌ وَاحِدٌ** — one letter
  - ١ فَعَّلَ: سَلَّمَ II
  - ٢ أَفْعَلَ: أَسْلَمَ IV
  - ٣ فَاعَلَ: جَاهَدَ III
- **مَا زِيدَ فِيهِ حَرْفَانِ** — two letters
  - ٤ تَفَعَّلَ: تَعَلَّمَ V
  - ٥ تَفَاعَلَ: تَنَاوَلَ VI
  - ٦ اِنْفَعَلَ: اِنْكَسَرَ VII
  - ٧ اِفْتَعَلَ: اِسْتَمَعَ VIII
  - ٨ اِفْعَلَّ: اِحْمَرَّ IX
- **مَا زِيدَ فِيهِ ثَلَاثَةُ أَحْرُفٍ** — Three letters
  - ٩ اِسْتَفْعَلَ: اِسْتَقْبَلَ X
  - ١٠ اِفْعَالَّ: اِحْمَارَّ — Another form IX
  - ١١ اِفْعَوْعَلَ: اِعْشَوْشَبَ *
  - ١٢ اِفْعَوَّلَ: اِجْلَوَّذَ *

* Forms not covered in this book.

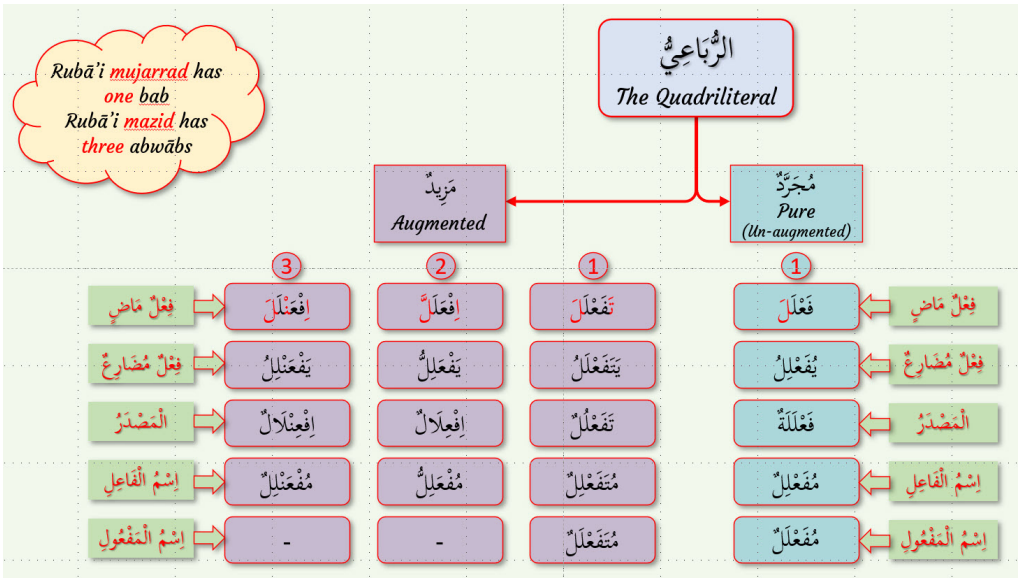
اَلرُّبَاعِيُّ — The Four-Letter

اَلْمُجَرَّدُ لَهُ بَابٌ وَاحِدٌ — The pure (original) it has one form.

١ فَعْلَلَ: تَرْجَمَ

اَلْمَزِيدُ لَهُ ثَلَاثَةُ أَبْوَابٍ — The increased/added, it has three forms

- **مَا زِيدَ فِيهِ حَرْفٌ وَاحِدٌ**
  - ١ تَفَعْلَلَ: تَمَضْمَضَ
- **مَا زِيدَ فِيهِ حَرْفَانِ**
  - ١ اِفْعَلَلَّ: اِطْمَأَنَّ
  - ٢ اِفْعَنْلَلَ: اِحْرَنْجَمَ



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The New Words الْكَلِمَاتُ الْجَدِيدَةُ

كُتَيِّبٌ Booklet

(فِعْلٌ رُبَاعِيٌّ مُجَرَّدٌ عَلَى وَزْنِ فَعْلَلَ) تَرْجَمَ يُتَرْجِمُ تَرْجَمَةً

To translate

وَزَّعَ يُوَزِّعُ تَوزِيعًا (II) To distribute, to apportion

أَجَادَ يُجِيدُ إِجَادَةً (IV) To do well, to do excellently

عَاشَ يَعِيشُ عِيَاشَةً (a-i) To live

نَشَأَ يَنْشَأُ نَشْءً، نُشُوءً، نَشْأَةً (a-a) To grow up, to grow out, to originate

تَرَعْرَعَ يَتَرَعْرَعُ تَرَعْرُعًا

(فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ تَفَعْلَلَ مِن رَعْرَعَ) To be raised, to grow up

ٱسْتَعَاذَ يَسْتَعِيذُ ٱسْتِعَاذَةً (X) To seek protection (of Allah) by saying:

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

ٱطْمَأَنَّ يَطْمَئِنُّ ٱطْمِئْنَانًا

(فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ ٱفْعَلَلَّ مِنْ طَمْأَنَ) To feel reassured, confident, to be sure, certain, to be or become calm, tranquil, at ease

ٱقْشَعَرَّ يَقْشَعِرُّ ٱقْشِعْرَارًا

(فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ ٱفْعَلَلَّ مِن قَشْعَرَ) To shake, to tremble, to shiver

تَشَابَهَ يَتَشَابَهُ تَشَابُهًا (VI) To resemble one another

مُتَشَابِهٌ (اسْمُ الْفَاعِلِ)

مَثَانٍ Repeating, reiterating, مَثْنًى (جَمْعٌ)

جِلْدٌ Skins, جُلُودٌ (جَمْعٌ)

لَانَ يَلِينُ لَيْنًا (a-i) To soften, to become mild, flexible, to become friendly

ٱشْمَأَزَّ يَشْمَئِزُّ ٱشْمِئْزَازًا

(فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ ٱفْعَلَلَّ مِن شَمْأَزَ) To shrink, to contract, to shutter, to detest

ٱسْتَبْشَرَ يَسْتَبْشِرُ ٱسْتِبْشَارًا (X) To rejoice, to be delighted

رَدَّ يَرُدُّ رَدًّا (a-u) To send back, to return

مُعَسْكَرٌ (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ) Military encampment

جَمْعٌ صُنْدُوقٌ (صَنَادِيقُ) Box, suitcase, case, moneybox, treasurer's office, any public institution where funds are deposited and disbursed

أَمُنَ يَأْمُنُ أَمَانَةً (u-u) To be faithful, reliable, trustworthy

أَمِينٌ Reliable, trustworthy, honest, trustee, secretary

بَرَّ يَبَرُّ/يَبِرُّ بِرًّا (a-a, a-i) To be dutiful, devoted, to give out charity

بَعْثَرَ يُبَعْثِرُ بَعْثَرَةً (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلَ) To scatter, to strew around

هَرْوَلَ يُهَرْوِلُ هَرْوَلَةً (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلَ) To walk fast, to hurry

دَحْرَجَ يُدَحْرِجُ دَحْرَجَةً (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلَ) To roll

فَرْقَعَ يُفَرْقِعُ فَرْقَعَةً (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلَ) To pop, crack, explode

زَلْزَلَ يُزَلْزِلُ زَلْزَلَةً (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلَ) To shake, to cause to tremble, to convulse

وَسْوَسَ يُوَسْوِسُ وَسْوَسَةً (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلَ) To whisper, to tempt

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قَهْقَهَ يُقَهْقِهُ قَهْقَهَةً (فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ فَعْلَلَ) To laugh loudly, to laugh boisterously

تَمَضْمَضَ يَتَمَضْمَضُ تَمَضْمُضًا

(فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ تَفَعْلَلَ مِن مَضْمَضَ) To rinse, to gargle

تَدَحْرَجَ يَتَدَحْرَجُ تَدَحْرُجًا

(فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ تَفَعْلَلَ مِن مَضْمَضَ) To roll around

ٱحْرَنْجَمَ يَحْرَنْجِمُ ٱحْرِنْجَامًا

(فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ ٱفْعَنْلَلَ مِن حَرْجَمَ) To come together, to gather

ٱفْرَنْقَعَ يَفْرَنْقِعُ ٱفْرِنْقَاعًا

(فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى وَزْنِ ٱفْعَنْلَلَ مِنْ فَرْقَعَ) To separate oneself from, to withdraw from

دَغْدَغَ يُدَغْدِغُ دَغْدَغَةً (فِعْلٌ رُبَاعِيٌّ مُجَرَّدٌ عَلَى وَزْنِ فَعْلَلَ)

To tickle, to munch, to crush

ٱسْتَنْثَرَ يَسْتَنْثِرُ ٱسْتِنْثَارًا (X) To snuff up water into the nose and eject it by the breath of the nose

غَرْغَرَ يُغَرْغِرُ غَرْغَرَةً (فِعْلٌ رُبَاعِيٌّ مُجَرَّدٌ عَلَى وَزْنِ فَعْلَلَ)

To gargle, to make bubble, to be in the throes of death, to take the last breath

تَبَرَّدَ يَتَبَرَّدُ تَبَرُّدًا (V) To descent into water, to refresh oneself with cold water

زَحْزَحَ يُزَحْزِحُ زَحْزَحَةً (فِعْلٌ رُبَاعِيٌّ مُجَرَّدٌ عَلَى وَزْنِ فَعْلَلَ)
To move something from its place, to bring into decline

نَحْوِيٌّ Grammarian

ثَقِفَ يَثْقَفُ ثَقْفًا (i-a) To be skillful, smart, to find, to meet

ثَقَفِيٌّ intellectual, cultural

سَقَطَ يَسْقُطُ سُقُوطًا ومَسْقَطًا (a-u) To fall down, to slip, to tumble

تَقَعَّرَ يَتَقَعَّرُ تَقَعُّرًا (V) To speak with the furthest part of the mouth, to twist the sides of the mouth while speaking , to speak in a guttural (deep) voice

تَكَأْكَأَ يَتَكَأْكَأُ تَكَأْكُؤًا

(فِعْلٌ رُبَاعِيٌّ مَزِيدٌ عَلَى تَفَعْلَلَ مِنْ كَأْكَأَ) To gather, to assemble

وَدَعَ يَدَعُ وَدْعًا (a-a) To leave, to stop, to give up

دَعْ (فِعْلُ أَمْرٍ) Leave, let alone

ذُو جِنَّةٍ Possessed by jinn, mad

نَشِطَ يَنْشَطُ نِشَاطًا (i-a) To be lively, to be brisk, to animate

نَشِيطٌ Brisk, lively, spirited

شَنَأَ يَشْنَأُ شَنَآنًا (a-a) To hate

شَانِئٌ (اسْمُ الْفَاعِلِ) One who hates, hater

بَتَرَ يَبْتُرُ بَتْرًا (a-u) To be cut off clipped

أَبْتَرُ Clipped, trimmed, defective, without offspring

بَعَّضَ يُبَعِّضُ تَبْعِيضًا (II) To divide into parts or portions

تَقَدَّمَ يَتَقَدَّمُ تَقَدُّمًا (V) To precede, to go before

نَوَّنَ يُنَوِّنُ تَنْوِينًا (II) To add a final ن

مُنَوَّنٌ (اسْمُ الْمَفْعُولِ) one with the final ن

وَجْهٌ Aspect, approach, standpoints, face, أَوْجُهٌ (جَمْعٌ)

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ٱسْتَغْنَى يَسْتَغْنِي ٱسْتِغْنَاءً عَن / بِـ (X) To be satisfied with, to do without

فَجَأَ / فَجِئَ يَفْجَأُ فَجْءً وفَجَأَةً وفَجَاءَةً (a-a, i-a) To come suddenly, descent unexpectedly, confront suddenly or unexpectedly, take by surprise

فُجَائِي Sudden, unexpected, surprising

أَدْغَمَ يُدْغِمُ إِدْغَامًا (IV) To assimilate

فَكَّ يَفُكُّ فَكٌّ (a-u) To separate, disconnect, disjoin

حَلَّ يَحُلُّ حَلًّا (a-u) To untie a knot, to unfasten, to undo, to solve, to decipher, to decode, to dissolve in water

عَقَدَ يَعْقِدُ عَقْدًا (a-i) To knit, knot, tie, to put together, to fold, to contract

عُقْدَةٌ Knot

مَدَّ يَمُدُّ مَدًّا (a-u) To extend, to stretch, to spread out

مُدَّةٌ Period of time, interval

عَدَمٌ lack, non-existence, to not have

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ٱلصَّفْحَةُ الْأَخِيرَةُ مِنْ هَذَا الْمِلَفِّ

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